THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (ROM. 5: 17).

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THE PROPHET'S LAST LETTERS.

BY B. F. CUMMINGS.

ONE day in June, 1909, while I was laboring as a missionary in Independence, Mo., and editing *Liahona The Elders' Journal*, Mr. Frederick M. Smith, one of the first presidency of the Re-organized church, called me up over the telephone and invited me to come to his office, saying he had something to show me, which would interest me. I had often met Mr. Smith and we were on excellent terms.

I immediately went to the office, which was only a short distance from that of *Liahona The Elders' Journal*, and on entering was pleasantly received. On a large office table were placed the manuscript of the Book of Mormon, claimed by the Re-organized church to be the "original," but which, as a matter of fact, is a printer's copy of the original; and the manuscript of the inspired revision of the Bible. In the latter I was greatly interested. It was of foolscap paper and made a package three or four inches thick. It bore evidence of having been written at different times and by different scribes. Most of it had been written on paper that had never been cut through the center as a writer would do now-a-days. A quarter or a half a quire of paper, folded in the center in the old-fashioned way, was stitched through the "saddle" or fold, and thus fastened in the form of a book. Sometimes stocking yarn had been used for stitching. Some of these quarter or half quires were enclosed in covers made of a newspaper. Part of a newspaper thus used contained an advertisement dated, 1838. In those days news print paper was far more durable than it is now.

I was permitted to handle the manuscript and scan its pages, but of course anything like a critical examination of it was out of the question within the time at my disposal. As I was turning its

leaves I came to a page on which was written in a bold hand and large letters, bolder and larger than the rest of the writing on that page, this sentence, which, unless memory is at fault, I here reproduce verbatim:

"The Song of Solomon is not inspired writing."

Mr. Smith produced and permitted me to examine a number of letters written by his grandfather, the Prophet Joseph. From several of them the autograph signatures had been clipped, by relic hunters, Mr. Smith explained; but some of them still bore the Prophet's signature. Two of these had for me such a pathetic interest, and were, in my judgment, of such great historical value, that I ventured to request Mr. Smith to have his stenographer make copies of them for me. My request was cheerfully complied with, and a typewritten copy of each letter was handed me. One of them, the first one reproduced below, was entirely new to me; but the contents of the second one did not seem so, and yet I could not remember having read it. I asked Mr. Smith if these letters had ever been published, and he replied that, to the best of his knowledge, neither of them had ever appeared in print. I cannot learn that the first one was ever printed, and believe that it never was; but the second one has been. It appears in the "History of Joseph Smith," published in the *Deseret News*, nearly half a century ago, and it forms a part of an installment of the *History of the Mormon Church*, by Brigham H. Roberts, which appeared in *Americana* for August, 1911.

The stenographer and I carefully compared the copies of both letters with the originals so as to preserve the latter *verbatim et literatim*. In transcribing these copies for use in this article I have preserved the wording faithfully, but have made a few technical corrections. I give the letters in the order of their dates; the first one is as follows:

Safety, June 23rd,

EMMA SMITH: Brother Lewis has some money of mine—H. C. Kimball has $1000 in his hands of mine, Brother Neff, Lancaster Co., Pa., $400.—You may sell the Quincy property, or any property that belongs to me you can find anything about, for your support and children and mother's. Do not despair; if God ever opens a door that is possible for me I will see you again. I do not know where I shall go or what I shall do, but shall, if possible, endeavor to go to the city of Washington.

May God Almighty bless you and the children and mother and all my friends. My heart bleeds. No more at present. If you conclude to go to Kirtland, Cincinnatti, or any other place, I wish you would contrive to inform me this evening.

JOSEPH SMITH.

P.S.—If in your power, I want you should help Dr. Richards' family.

This letter is dated from "Safety," a hiding place in which the Prophet had taken refuge, and which he took care to avoid dis-

closing to any enemy into whose hands the letter by any mischance might fall. Such precaution was made necessary by the fact that many who professed to be his friends were, in reality, his enemies. The year (1844) is omitted from the date.

A study of this letter is a pathetic and impressive revealment of the state of the Prophet's mind at the moment when it was written. That is was penned hurriedly, even abruptly, is plain enough. His love for his wife and children, and his mother, and his anxiety to provide for them, are vividly portrayed; and in the portrayal he shows how little hope he has that he will escape from his enemies; for this letter has much the character of a will. It virtually makes his wife his executrix, as it authorizes her to dispose of his property for the support of herself and their children, and his aged mother. "Do not despair; if God ever opens a door that is possible for me, I will see you again." This sentence is a plain intimation that he was aware of his impending death.

"I do not know where I shall go or what I shall do, but shall, if possible, endeavor to go to the city of Washington." Betrayed and hunted, the light of revelation for the time being failing to show his next step, how he, in these words, recalls the night the Savior spent in Gethsemane! But his own danger and sufferings did not for a moment divert his thoughts from his loved ones and his brethren. This is strikingly proved by the postscript in which he charges his wife to aid Dr. Richards' family if in her power to do so. He means Dr. Willard Richards, who narrowly escaped death with him four days later in Carthage jail.

"My heart bleeds." Not for himself, but for his family and his people. Grand, magnanimous and magnificent soul that he was! He knew by the gift of prophecy that the Church must leave Nauvoo and flee to the Rocky mountains; but he did not know what would become of his wife and children. Would they go back to Kirtland, or seek refuge in Cincinnati, or where would they go? If his wife had any plans he was eager to be informed of them forthwith.

God had commanded him, more than once, to petition the sources of earthly power for protection for himself and his people; and it is clear that this commandment was in his mind, even in this dark hour, and that by it was inspired his purpose, most difficult of accomplishment, to make his way to the capital of the nation, there to implore the national government to protect his people from the mob violence that threatened their extermination.

The next day after this letter was written, he yielded to the urgings of some of his friends and returned to Nauvoo, where he permitted himself to be taken into custody.

The second letter is as follows:

Carthage Jail, June 27th, 1844.
20 past 8 a. m.

DEAR EMMA: The Governor continues his courtesies, and permits us to

see our friends. We hear this morning that the Governor will not go down with his troops today (to Nauvoo) as was anticipated last evening; but if he does come down with his troops you will be protected; and I want you to tell Brother Dunham to instruct the people to stay at home and attend to their own business; and let there be no groups or gathering together, unless by permission of the Governor they are called together to receive communications from the Governor, which would please our people. But let the Governor direct. Brother Dunham of course will obey the Government officers, and render them the assistance they require. There is no danger of any "exterminating order." Should there be a mutiny among the troops (which we do not anticipate, excitement is abating), a part will remain loyal, and stand for the defense of the state and our rights. There is one principle which is eternal: It is the duty of all men to protect their lives and the lives of their households whenever necessity requires; and no person has a right to forbid it. Should the last extreme arrive,—but *I anticipate no such extreme*,—But caution is the parent of safety.

JOSEPH SMITH.

P. S.—DEAR EMMA: I am very much resigned to my lot, knowing that I am justified and have done the best that could be done. Give my love to the children and all my friends, Mr. Brower and all who inquire after me; and as for treason, I know that I have not committed any, and they cannot prove one appearance of anything of the kind, so you need not have any fears that any harm can happen to us on that score. May God bless you all. Amen.

JOSEPH SMITH.

P. S.—20 minutes to 10. I just learned that the Governor is about to disband his troops—all but a guard to protect us and the peace—and come himself to Nauvoo and deliver a speech to the people. This is right as I suppose.

It will be noted that this letter was written at twenty minutes past eight o'clock in the morning of the day on which the martyrdom of the Prophet and Patriarch occurred, but whether it was begun or finished at that exact time seems uncertain. The main part of the letter is in the handwriting of Dr. Willard Richards, so Mr. Smith told me, but the first postscript, and I believe the second, are in the handwriting of the Prophet. The two signatures are his autographs.

The second postscript was written at twenty minutes before ten o'clock, probably the last minute before the letter was handed to the messenger who was to convey it to Nauvoo, and records the very latest news that had reached the Prophet's ears relative to the steps Governor Ford was about to take.

As this letter was finished between seven and eight hours before the Prophet was shot, it is probably the last he ever wrote, dictated or signed. This circumstance alone would impart to it profound interest and great value. But a study of its contents vastly increases its significance. It shows the state of the Prophet's mind, up to the very hour of his death, in regard to

reverence for law and authority, and respect for officials who represent the one and exercise the other.

He gives explicit instructions to the effect that the people in Nauvoo "attend to their own business," and do not gather in groups on the streets, nor form assemblages elsewhere, "unless by permission of the Governor they are called together to receive communications from the Governor." The Prophet seems to think such a proceeding would "please our people." But he explicitly says: "Let the Governor direct." It was a critical hour, and the Prophet was extremely anxious that the saints should avoid doing or saying anything that could possibly increase the prevailing tension and excitement.

"Bro. Dunham," to whom the Prophet's instructions were specially directed, was Major-General Jonathan Dunham, commanding officer of the Nauvoo Legion. He is explicitly instructed to "obey the orders of the Government officers, and render them the assistance they require."

In this, almost the very last recorded sentiment of the Prophet Joseph Smith, he shows his love for the law, his respect for its officers, and his desire that his people obey them and assist them in the performance of their duties. Coupled with this sentiment, however, he lays down "one principle which is eternal: It is the duty of all men to protect their lives and the lives of their households whenever necessity requires, and no person has a right to forbid it."

Both the courage and righteousness of this declaration must inspire every just and unbiased mind with admiration for its author, especially when the circumstances under which it was made are considered.

Note the closing disjointed words: "Should the last extreme arrive—but *I anticipate no such extreme*—but caution is the parent of safety." How much the Prophet feared, and how much he foresaw, are partly disclosed and partly concealed by these words.

Into the first postscript great thoughts are crowded. "I am very much resigned to my lot." On his way to Carthage, two days before, he had said: "I go like a lamb to the slaughter." He knew what his lot was to be. "I am justified and have done the best that could be done." Here he records the judgment of his conscience on his course, a judgment of complete acquittal, which millions of the honest in heart throughout the world will yet confirm, as thousands who knew him and his works best have done already. He tells his wife to give his love to their children. In jail, and in momentary danger of assassination, his heart reaches out after his children; and not only them but his friends. How proud this Mr. Brower ought to be to have his name preserved in this connection!

In this dying declaration, for as such it may be regarded, the Prophet denies the charge of treason that had been made against

him; and asserts that even the appearance of any thing of the kind could not be proved. He assures his wife that no harm can happen to him or his fellow prisoners *on that score.* How abundantly has the truth of all this been established! Not on the score of any legal conviction of treason or any other crime did harm come to them.

How rich in food for reflection these two letters are! I am glad to place them on record in the pages of the *Improvement Era*, and do so in the firm belief that some future commentator will show the strength, beauty and grandeur of the man who wrote them far more adequately than I have power to do.—*Improvement Era.*

THE BEAST AND THE HARLOT.

It is my judgment that the Beast and the Harlot signify Godless government and Christless religion. That Godless governments devour and tear the people does not require proof. The thousands of cold and silent dead who lie on the Balkan hills are only one out of the thousand proofs that this is true. Our King is not a Beast but a Shepherd: His people, happy and contented, will follow Him wherever He goes, and the world itself during the thousand years of His reign will be filled with the blessing of His presence. Meanwhile, we are in the age of the beasts, the lions, the bears, the eagles, who allow the old and industrious to die in poor houses and asylums while the depraved and unprincipled die in palaces and squander in vulgar and shameless entertainments and in vulgar and shameless funerals the money which belongs to the poor and suffering. The Harlot and the Scarlet-clad Woman and the False Prophet signify religions which assure men of a happy immortality and at the same time permit them to live in sin. These are the religions which have been popular with wicked men and always will be popular, for all men are naturally afraid of the future, and all wicked men desire in this life to live in sin. If some sort of religions hocus pocus can be invented which will allow these persons to do the evil they wish to do, to possess the illicit gains they desire to have, and at the same time to be happy in the thought that they will be delivered from the fires of hell after they die, men will naturally rush into organizations like this. They do, and the fact that such persons do not rush into the Church of Jesus Christ, which requires repentance, confession and faith and amendment is greatly to the credit of the Christian system.—Charles A. Blanchard in the *Christian Cynosure.*

Our day of grace is so short, and the way to eternal life so narrow, that we do not need to spend our sacred hours on any thing but the great subjects Christian belief and duty.—Muir.

SIGNS IN HEAVEN.

Lieutenant-Colonel J. A. Tyler, commanding 13th Brigade, R.F.A., writes to the *London Times*, under date of March 28th, this year:

"This evening I was walking across country at 7:40 (in Flanders), when I saw a most wonderful comet shoot through the sky. It was about 2deg. in length, with a white head and brilliant red tail; it was visible through a distance of about 40deg. and its path slanted down from perhaps 30deg. above the horizon to about 15deg. above it, where it became invisible. It seemed to be going from S. to N., and to descend at an angle of about 45deg. I should say it was visible for about two seconds. It was, I should say, almost due west."

In England, the *Times* says, the meteor was seen at such various places as Worthing, Lymington, Harrow, Downe, Ventnor, Cowes, Tatsfield, High Wycombe, Andover, West Dean, Wimborne, Haslemere, Bradford-on-Avon, Southampton, Reading, Heavitree, Whitstable, Uckfield, Highgate, Chichester, Cardiff, Westerham, Croxley Green, Bath, Charlton, Stockbridge, Ascot, Nailsea, Ellesmere, Horsham, Brighton, Slough, Sydenham, Weston-super-Mare, Burgh-Heath; that is to say, over an area stretching from Devon, Somerset, and South Wales to Kent and Essex. Many correspondents bear witness to its striking size, brightness, and variegated colour, though its destination is given variously as either from S.E. to N.W. or from S.W. to N.E.

The farthest point to the north-west at which it was noticed appears to be Montgomery, from where Mr. Harold Rollason writes: "At 7:45 p.m. on Sunday last, while the moon was very bright, it flamed out of the sky in the west, and so far as I could judge, travelled from S.E. to N.W. It was visible for about five to six seconds, and appeared to explode twice, leaving sparks and a tail on each occasion."

Why not have a good time here on earth, and then pass on and have a still better time in the next higher grade?

Ah! there's the rub—the next higher grade, for where there are higher and higher grades there are also lower and lower grades. Nor has man measured the heights of these, nor sounded their depths.

"That low man seeks a little thing to do,
Sees it and does it;
This high man, with a great thing to pursue,
Dies ere he knows it.
That low man goes on adding one to one—
His hundred's soon hit;
This high man, aiming at a million,
Misses an unit." Browning.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 8, 1915.

EDITORIAL.

THE COMING OF THE LORD.

"This is the last dispensation. In it Israel will be gathered, Jerusalem be rebuilt, and Palestine be the abode of the sons of Judah. The elect of God will gather from all nations to Zion on the American continent. The saints will be restored to their former possessions. Wars and tumults, famines and earthquakes, tempests and whirlwinds, fire and desolation, disease and death, with all the woes foreshadowed of old, will cause a time of trouble greater than ever known before, and Christ will be revealed from heaven; He will destroy the wicked and reign in Zion and Jerusalem."

In these words President Charles W. Penrose (*What the Saints Believe*, page 16), gives a masterly outline of the teachings of the Scriptures regarding these subjects which concern all God's children, and especially those who are living in the flesh at this time. The proclamation of the gospel, the gathering of Israel and Judah, the redemption of Palestine, the visitations incident to the overthrow of the old order and the establishment of a new, in all the world, the appearance of the Son of man, all of which is meant by "the coming of the Lord," are events of the utmost importance.

The Scriptures declare that our Lord shall return to the earth. Like "a certain nobleman" (Luke 19: 12-15) He went, at His ascension, "into a far country" to receive for Himself a kingdom, just as Herod the Great and Archelaus went from Palestine to Rome to receive appointment as rulers over their "kingdoms" from the all-powerful Cæsars. But in due time He will return. He will overthrow all usurpers and exercise His kingly authority, Himself. This coming, however, is not the work of a moment, or a day. It is a gradual unfoldment of a series of great events.

At our Lord's second advent, He was at first to be seen only by His own people, just as at His first coming He was recognized only by a few—the shepherds, Simeon, Anna, Joseph and Mary, and the three men from the east. This is expressly stated by the author of the Epistle to the Hebrews: "Christ was once offered to bear the sins of many; and unto *them that look for him* shall he appear the second time without sin unto salvation" (Heb. 9: 28). The same truth was impressed upon the disciples at the time of the Ascension from the Mount of Olives. As they were looking "stead-

fastly" up into heaven, where their Lord had just disappeared behind a cloud, two angels in white garments—Luke calls them "men"—appeared and delivered this message: "This same Jesus, which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven" (Acts 1: 10). "In like manner." The manner of His ascension was this: After He had instructed a few of His chosen servants, He led them out to the little village of Bethany on the slope of the Mount, and then to a secluded spot some distance from that place, whence, after having blessed them, He gradually ascended, and they followed Him with their eyes, praying, worshiping, until He disappeared in a cloud of light, and they could see Him no more. This, then, is also the manner of His re-appearance, at His return to take possession of His kingdom.

The first coming of our Lord is everywhere in the Scriptures spoken of as His *Presence*, and our Lord Himself tells us that though His Presence shall be like the lightning which illuminates the whole heaven (Matt. 24: 27), yet He shall come unknown to the world, like a thief in the night (Matt. 24: 43). This manifestation of His Presence, sudden and unexpected, and recognized only by His own household, is the first stage of the second advent.

The Scriptures, further, teach us that a great council would be held on the other side of the veil, and this, we have reason to believe, was to take place shortly after the establishment of His Church on earth, and the commission of His messengers to proclaim His coming to the world. Daniel, after having endured faithfully the ordeal in the den of lions, had the wonderful vision in which he saw the Ancient of Days seated on his throne and One like the Son of Man coming with the clouds of heaven and being brought near to him. The Prophet saw that dominion, and glory, and a kingdom were given to the Son of Man—an everlasting kingdom. In other words, he was granted the wonderful privilege of witnessing the solemn function in the heavenly courts when, in the presence of an innumerable multitude of glorious beings, our first ancestor delivered to Him who has been called the second Adam, the power and authority which he held as the head of the race, for the purpose of completing the redemption of the earth by binding the adversary and putting the saints in possession of the kingdom.

We have the authority of the Prophet Joseph for this interpretation of the vision. In a discourse delivered in Commerce, Ill., June 2nd, 1839, a synopsis of which is published in *Journal of Discourses*, Vol. 6, page 237, he says:

"Daniel (vii) speaks of the Ancient of days. He means the oldest man—our father Adam (Michael). He will call his children together and hold a council with them to prepare them for the coming of the Son of man. He (Adam) is the Father of the human family, and presides over the spirits of all men; and all that have had the keys must stand before him

in this grand council. This may take place before some of us leave this stage of action. The Son of man stands before Him, and there is given Him glory and dominion. Adam delivers up his stewardship to Christ—that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family."

If it seems strange to anyone that our blessed Lord and Savior should receive certain keys of the kingdom from our first ancestor, let them remember (1) that our father Adam had all the rights and authority in the human family which God delegated to the patriarchs of old; he was the representative of God to His children; (2) that our Lord was, in His human nature, a member of the human family, as truly and really as any of Adam's sons, and as such subject to the same laws and conditions as any other man. Just as He submitted to the parental authority of Joseph and Mary, so He submitted to the patriarchal authority of our first ancestor, and to the authority of the Priesthood held by John the Baptist. For He was *obedient* in all things, keeping all the laws and commandments of God, and for that very reason He was exalted "far above all principality, and power, and might, and dominion," and given authority to "be the head over all things to the Church" (Eph. 1: 21, 22). It was as part of that exaltation that our father Adam, on behalf of himself and the human race, delivered his stewardship to Him.

After this transaction, Daniel says, Michael, who is Adam, shall "stand up." This is an expression used by the Prophet of the exploits of great conquerers, such as Alexander the Great (Dan. 11: 3); Ptolemy Energetes (verse 7), and others, and it denotes mighty conquests. Michael, under the direction of our Lord, shall begin to set the affairs of the human family in order, and "there shall be a time of trouble, such as never was since there was a nation" (Dan. 12: 1). That is the day of which we read that there shall be wars and rumors of war; nation shall rise against nation. The Prophet Joel says the various nations shall actually turn their agricultural tools into implements of war (Joel 3: 10), when the day of the Lord is near. And this trouble shall come suddenly, at a time when they cry "peace and safety" (I. Thess. 5: 3). "The sun and moon shall be darkened, and the stars shall withdraw their shining"; that is, thrones and governments shall be overthrown; political, social, and religious institutions shall be broken down, and "the Lord shall roar out of Zion, and utter his voice from Jerusalem" (Joel 3: 9-16). The Jews, then, will be restored to their own land (Jer. 30: 1-9; Isa. 10: 20-27; 11: 12-16). And it appears that, after this restoration, Gentile nations shall decide to make war on Palestine (Ez. 38: 18-23), perhaps in order to silence the "voice of the Lord from Jerusalem," since the world has never cared to listen to the voice of revelation. All this is included in the "time of trouble."

But now, the "sign of the Son of man" shall appear (Matt. 24:

30). What that sign is, is not stated; but when it appears it will be recognized. Our Lord Himself shall come with a multitude of the redeemed and resurrected saints (I. Thess. 4: 15-17; Jude 14). His feet shall stand upon the Mount of Olives (Zech. 14: 1-11). Every eye shall see Him (Rev. 1: 7), and then the kingdoms of the world will become the kingdom of Christ. The nations of the earth, knowing by experience that their own forms of government are inadequate to secure the happiness of the children of men, to overcome social evils, protect everyone in his lawful pursuits and establish prosperity, will turn to God in order to learn the principles of His government as established among the saints, and under that form of government Millennial conditions, which are the next stage of our civilization, will prevail. Christ will reign in glory. Before Him every knee shall bow, and every tongue confess that He is the Lord (Phil. 2: 9-11).

Let us reiterate. The coming of the Lord includes:

1. His appearance in the same manner as He ascended, for the purpose of establishing His Church and sending messengers to all parts of the world crying repentance and proclaiming His advent.
2. The great council presided over by the ancestor of the human race.
3. The gathering of Israel and Judah, and an unprecedented time of trouble.
4. The appearance of our Lord in glory with His glorified saints.
5. The establishing of the Millennial reign, the universal brotherhood of man.

We testify that the first of these events has already transpired. Our Lord has returned in the same manner as He left the earth. He came in that manner to the Prophet Joseph in his great vision of the Father and the Son; He came to the Kirtland Temple, and His presence has been with His people ever since. Whether the great patriarchal council presided over by the Ancient of days, our Father Adam, has been held we may not presume to say, in the absence of direct revelation on that point. The Prophet Joseph, in 1839, said that it might take place "before some of us leave this stage of action," and if a suggestion may be ventured, it would not seem impossible that the earthly missions of the Prophet and the Patriarch, his brother, were cut short for the very reason that they were wanted, as representatives of the new dispensation, at that great council. The gathering of Israel to the land of Zion has begun, and we live in a time of trouble which is unprecedented, whether we look at political, social, industrial, or religious conditions. But this is only a beginning. The gathering of Judah, the appearance of Christ in His glory, and the Millennium are still future.

May we be found watchful and prepared to meet Him in His glorious appearance!

J. M. S.

MINUTES OF IRISH CONFERENCE.

THE Irish semi-annual conference was held at 106 Anne Street, Belfast, Sunday, March 28th, 1915. There were in attendance: President Hyrum M. Smith of the European mission; Elder J. M. Sjodahl of the Liverpool office; Elders Benjamin R. Birchall, Fred Baker, and Charles Horlacker of the Dublin branch; President Augustin L. Hanks and six traveling elders of the Irish conference.

The morning session commenced at 11 o'clock by singing, "My Sabbath home." Prayer was offered by Elder Frank W. Munns. Singing, "High on the mountain top."

President Augustin L. Hanks welcomed those present, and said that he appreciated the opportunity of meeting with the saints of the Irish conference, and expressed the hope that we would have a time of rejoicing.

Elder Leland N. Holman spoke briefly of the establishment of the Church of Christ on earth, and the great falling away that took place afterwards. The gospel, he said, was first preached to the Jews, and then transmitted, with all its powers, to the Gentiles. The Gentiles in turn fell away from the truth, and God withdrew His Spirit, as well as the powers of the gospel, from them. To the Latter-day Saints the gospel, with all its powers and blessings, has been restored.

Elder Benjamin R. Birchall was the next speaker. As Latter-day Saints, he said, we should always try to look on the bright side of things as we go through life. There are many different kinds of ships sailing on the great "sea of life," but there is only one sailing towards that great haven of rest called eternal life. As members of the Church of Jesus Christ of Latter-day Saints, we should be thankful, and live as saints. The Latter-day Saints have had persecution, but this adds proof that they are indeed the chosen people of God.

Elder Harold J. Bishop bore a strong testimony to the authenticity of the Book of Mormon. The traditions that are held by the American Indians, he said, furnish strong proof that the Book of Mormon record is true. He cited predictions of the Old Testament concerning the coming forth of the Book of Mormon, and explained that these predictions have had their fulfilment, and the kingdom of God has been established upon the earth for the last time. Joseph Smith was the instrument in the Lord's hands in bringing this about.

Singing, "We are sowing." Benediction by Elder J. Leo Seely.

The afternoon session commenced at 3 o'clock by singing, "The Spirit of God like a fire is burning!" Prayer was offered by Elder Leland N. Holman. Singing, "Rev'rently and meekly now."

President Augustin L. Hanks spoke briefly on the purpose we have in view in partaking of the sacrament. It is a divine ordinance

through which we renew our covenants to our heavenly Father. He referred to the Last Supper being instituted by Christ on both the eastern and western continents, and of the restoration of the ordinance, through revelation, in the latter days. He explained the order that should be maintained in carrying out this important ordinance.

President Hyrum M. Smith addressed the congregation, and gave some very appropriate remarks on the administration of the sacrament. We should, he said, partake of the sacrament with singleness of heart and in remembrance of Christ. There is no resemblance between this ordinance as it is taught by the sectarian churches of the world, and as it was originally instituted by our Lord, Jesus Christ. Let us partake of the sacrament worthily. If we have aught against a brother or a sister, we should refrain from partaking of the sacrament until we make amends and bring about a reconciliation. If you are the first a fault to see in one of your brothers, be not the first to make it known. There is a spirit of hatred existing among the people of all nations. The cause of this condition is to be found in the hearts of the children of men. But he that sayeth he loveth God, and hateth his brother, is a liar and the truth is not in him. In partaking of the sacrament we renew the covenants we have made with our heavenly Father and make a new promise that we will serve Him and keep His commandments. It should not be taken by those who have made no covenants with Him.

The sacrament was administered by Elders P. LeRoy Nelson and Frank W. Munns.

Elder Leland N. Holman presented the names of the general and local authorities of the Church, who were unanimously sustained by the conference.

President Hyrum M. Smith then continued his remarks. He had noticed some who had not partaken of the sacrament. If there are any Latter-day Saints, he said, who think they cannot partake of the sacrament because they have a grievance with a brother or a sister, they should do all within their power to make amends. A great many of the cases where brothers or sisters are at odds are caused through misunderstanding. "He that conquereth self is greater than he that taketh a city." Let us try to conquer ourselves and dwell at peace with all men. The "Mormon" elders are declaring the restored gospel of peace. They declare that continuous revelation is necessary; that the way in which we are prepared for the kingdom of God is through faith in Christ, repentance from dead works, and baptism by immersion for the remission of sins. Let us take this matter to the Lord, and if we ask in faith we shall receive an answer, and know the truth. President Smith extended a hearty greeting to the Dublin branch, and asked the representatives from there to carry this greeting back to the members who were not permitted to be present.

Sister Madge Clarke sang a sacred solo entitled, "I am He that liveth and was dead."

Singing, "Sunshine in the soul." Benediction by Elder William G. Hoggan.

The evening session commenced at 7 o'clock by singing, "We thank Thee, O God, for a Prophet." Prayer was offered by Elder P. LeRoy Nelson. Singing, "Master, the tempest is raging."

Elder P. LeRoy Nelson was the first speaker. He said the gospel was a unified object. Every principle and every ordinance of the gospel is essential to man's spiritual development. Some people have attempted to do away with parts of the gospel as being unnecessary in the plan of salvation. The saving essentials of the gospel are, faith in Christ and His mission, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. Repentance consists in the removing of every particle of sin from our souls. Hatred must be removed from our hearts, and we must bring ourselves to a normal condition. Repentance prepares man for the next great step in the plan of salvation, and they must be baptized for the remission of their sins.

Elder J. M. Sjodahl then addressed the assembly. He referred to the conditions prevailing in the world at the present time. No people, he said, or nation, can fulfill the mission that our heavenly Father intended it to fulfill, until it accepts the gospel of Jesus Christ as revealed in the latter days. He referred to conditions existing in the homes of bereft families, and on the great battle fields. Would we be willing to present such scenes to our Lord as being the fruits of His gospel? He read the fourth chapter of Micah, and explained that the prophecy contained therein should come to pass through the ministrations of the servants of God. If men would govern themselves by the judgments of God, rather than by the judgments of the adversary, misery and want would be abolished from among the children of men. He also read part of the seventh chapter of Daniel and explained the prophecy relating to the "Ancient of days." He testified that Jesus had come "as a thief in the night," unknown to the world, but not to the saints, and that He is also to come in glory and power. If, he added, we are united, we will be prepared to meet our Lord in His coming.

President Hyrum M. Smith occupied the remaining time. He said that Latter-day Saints had learned the value of the words of the Lord, "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." "In unity there is strength." The different denominations of the world are not dwelling in a state of unity. Latter-day Saints claim a restoration of the gospel of Christ with every principle that is necessary for man's salvation. The Church of Christ has been re-established, and is properly joined together in every particular. Jesus, born

of humble parents, and in lowly circumstances, came forth as a great teacher, but was rejected and crucified by the Jews. The same spirit that prompted the Jews to crucify Jesus, also prompted men in our day to murder the Prophet Joseph Smith. The soul of Joseph Smith is under the altar with other martyrs awaiting the day when the Lord shall come and judge their accusers, and avenge their blood.

President Augustin L. Hanks made a few closing remarks and bore a strong testimony to the truth of the gospel.

The conference closed by singing, "Praise to the man who communed with Jehovah." Benediction by Elder Benjamin R. Birchall.

A Priesthood meeting was held on Monday, March 29th, 1915, at 10:00 a.m. Timely instructions were given to the elders by President Hyrum M. Smith and Elder J. M. Sjodahl.

LELAND N. HOLMAN, Clerk of Conference.

THE ROD OF IRON.

IN the eighth chapter of I. Nephi (Book of Mormon), the writer relates a dream which his father had, while they were in the wilderness. Lehi saw a dark and dreary desert, and a man who was dressed in white and who bade Lehi follow him. After a few hours of traveling Lehi became afraid and prayed the Lord to have mercy on him. After praying, he beheld a tree whose fruit was desirable. He partook of it, and found it to be the best he had ever tasted. It was white. Desiring that his family should partake of this fruit he beckoned to them, and found that they stood at the head of a river which ran near the tree. Sariah, Nephi, and Sam came and partook of the fruit; but Laman and Lemuel would not come. He also beheld "a rod of iron" which extended along the bank of the river and led to the tree by which he stood; also a straight and narrow path which came along by the rod of iron. This path led from the head of the river into a large and spacious field, as "if it had been a world." He saw many people walking along this path, but a great mist arose and they lost their way; others, who also walked along this path, held the rod of iron and came through the mist and partook of the fruit of the tree. Lehi also beheld a large and spacious building with many people in it, who pointed a mocking finger at those who had partaken of the fruit; and the partakers of the fruit became ashamed and fell away into forbidden paths and were lost. Many other people did he see hold fast to the "rod of iron" and come and partake of the fruit; and many others did he see attempt to gain the spacious building, who were drowned.

Many have been the scoffs and scorns of the people of this generation concerning the Book of Mormon. People say, "A

Bible! a Bible! We have got a Bible, and there cannot be any more Bibles!" But the above dream of Lehi has certainly come to pass. Lehi's dream is true. The tree which he saw was a representation of the tree of life, and the rod of iron was the word of God, and those, according to Nephi 15: 24, "who would hearken unto the word of God, and would hold fast to it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction." Take heed of the word of God, hold fast to the rod of iron in these troublesome times. Keep to the "straight and narrow path that leads unto life eternal." There are many temptations in this world, and it behooves every member of the Church of God to take heed of the dream of Lehi lest they should fall into the river which he speaks of, and be lost forever.

Joseph Smith has come and brought the gospel of Christ in its fulness, teaching us to keep the commandments of Jesus Christ and thereby partake of the fruit of the tree of life.

REG. A. HANSON.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at South Shields Baths (Newcastle conference), on March 24th, 1915, when eight souls were added to the Church, President Marion Knight and Elders Earl C. Morgan and C. Earl Bramwell officiating.

DIED.

COLE.—At 19 Holbeck Street, Burnley (Liverpool conference), on March 16th, 1915, Susannah Cole. Deceased was born April 19th, 1851, at Boston, Lancaster, England; baptized March 4th, 1906, at Burnley, by Elder Joseph Kynaston. Sister Cole was a faithful Latter-day Saint.

CROOK.—At Preston (Liverpool conference), March 24th, 1915, Alice Crook. Deceased was born July 20th, 1851, at Preston, Lancashire, and was baptized by Elder Heber C. Boden, at Preston, August 5th, 1894. Sister Crook died a faithful Latter-day Saint.

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